/44 cont./

601 The Cayuá kinship system is a relatively simple classificatory system, which is based on the genealogical principle and in which the kinship terms are extended bilaterally. All the members of Ego's generation are classified as brothers and sisters, being differentiated according to age. In the first descending generation the son or the daughter of some person designated as brother is called son or daughter in the words of the man, and nephew or niece in the words of the woman, whereas the son or daughter of some person designated as sister is a nephew or niece in relation to the man, and son or daughter to the woman. In the second descending generation all the sons and daughters of sons and daughters and of nephews and nieces are called grandchildren. In the first ascending generation, the mother is classified with the mother's sister, while the father and the father's brother are classified with the mother's brother and the father's sister, but designated with distinct terms. The relatives of the second ascending generation, including the grandparents and the "siblings," are differentiated only in relation to sex. This system, although simple, can be considered well balanced, since it establishes the relations between the persons of the community in such a way that a minimum of friction resulted.

Problems for Future Research

128 The present discussion of the Cayuá kinship system is limited to the manner in which this system is manifested and applied in the habitual relations between persons. A certain number of problems also related to this aspect have already been discussed. The relations between the kinship system and the religion and the economic institutions were considered very little. The latter will be studied in another work.

121 178 60 433 182 Besides this there remains more or less untouched a problem of historical order, that is, the one of the manner in which the kinship system was affected by the change that took place in the

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121 economy of the Cayuá, going from a predominantly hunting and
178 fishing economy to another one primarily agricultural, a change
182 that has taken place /45/ in the last 30 or 40 years. We have
60 indications that certain features of the kinship system have also
433 changed in this period, but all the changes that took place are
[124] not known, just as the relations between them and that of the economy are not, although we may have indications that they exist. Some old men of the community who have witnessed the change in the group's economy say that certain changes of the kinship system made the position of the women and of the maternal relatives of the individual less important, whereas that of the men increased in importance. The discussion of this subject goes beyond the scope of the present article.

171 A phenomenon that was reported for the Tupí of Brazil as
175 early as the sixteenth century (9)

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[113]

9. P. Joseph de Anchieta: Informação dos casamentos dos índios do Brasil /Information about the marriages of the Indians of Brazil/. Ethnological Lectures organized by Prof. Dr. Herbert Baldus and mimeographed by the Escola Livre de Sociologia e Política de São Paulo, p. 3.

and in modern times for the Kaingang of the Piquirí (10)

[113]

10. Telemaco Borba: Atualidade Indígena /Indigenous Present/. Curitiba, 1908, p. 11.

582 is the marriage of the man to the sister's daughter. Cases of
604 this were not observed among the Cayuá, and the majority of
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/45 cont./
124 the informants declared that such a marriage was not permitted.
582 Only one man was of the opinion that it was permitted, saying,
604 however, that it was not usual (11).
[184]

11. On the occasion of a visit of ten days to the Posto Indígena Francisco Horta, in the south of Mato Grosso, I was informed by a white woman that the Indian men, so she affirmed, married their nieces (whether daughter of the brother or daughter of the sister she could not say), but it was not possible in any way for me to obtain
[114] confirmation of the fact. It seems, then, to be a matter of erroneous information, one of the many that are current in the white population regarding the Indians.

[684] Even the older men of the community did not remember that a marriage of this kind had taken place at any time, and one of these men, the most important one of the aldeia, told that, when he was a boy, they had told him that if he married his sister's daughter or another person designated by the same term, he would probably be attacked by jaguars when he went into the forest.

121 In conclusion, one can say that, having a sufficient number
171 of published pieces of information, a comparison of the Cayuá
60 kinship system with the kinship systems of the other tribes speaking the Tupí-Guaraní idiom, based on the principles formulated by Professor A. R. Radcliffe-Brown and by Drs. Fred Eggan and Sol Tax, will have considerable importance for the study of the social organization.